GOD'S FINGER IN THE WORLD

Dr. Talmage Selects a Text From Exodus Scotchmen, or Irishmen or Englishand Preaches a Powerful Discourse. A Percention of Great Force.

BROOKLYN, Oct. 33.-The capacity of the Tabernacie was tested this morning by the vast crowd that filled it in every part as seen as the doors were opened. After reading and commenting on several passages of Scripture illustrative of God's providential dealings, Dr. Talmage gave out the hymn beginning

God moves in a inveterious way His wonders to perform. His sermon was on the text Exodus viii,

19, "The Finger of God." Pharaoh was suiking in his marble throneroom at Memphis. Plague after plague had come, and sometimes the Egyptian monarch was disposed to do better, but at the lifting of each plague

he was as bad as before. The necromancers of the palace, however, were compelled to recognize the divine movement, and after one of the most exasparating plagues of all the series they cried out in the words of my text, "This is the finger of God"-not the first nor the last time when bad people said a good thing. An old Philadelphia friend visiting me the other day asked me if I had ever noticed this passage of Scripture from which I today speak. I told

a good text for a sermon We all recognize the hand of God and know it is a mighty hand. You have seen a man keep two or three rubber balls flying in the air, catching and pitching them so that none of them fell to the floor, and do this for several minutes, and you have admired his dexterfly. But have you thought how the hand of God keeps millions and millions of round worlds, vastly larger than our world, flying for centuries without letting one fall? Wondrous power and skill of God's hand! But about that I am not to discourse. My text leads me to speak of less than a lifth of the divine hand. "This is the finger of God," Only in two other places does the Bible refer to this division of the omnipotent hand. The rocks on Mount Sinai are basalt and very hard stone. Do you imagine it was a chisel that cut the ten commandments in that basalt? No; in Exodus we read that the tables of stone were "written with the finger of God," Christ says that be cast out devils with "the finger of God." The only instance that Christ wrote a word he wrote not demolition of the United States governwith pen on parchment, but with his ment. In other words, the finger of God finger on the ground. Yet, though so as it directs you may be invisible to seldom reference is made in the Bible everybody else. Follow the divine point to a part of God's hand, if you and I ing as you see it, although the world may keep our eyes open and our heart right call you a fool. There has never been a we will be compelled often to cry out, man or a woman who amounted to any-"This is the finger of God." It is my intention before long to begin a series of a fool. Nearly all the mistakes that you sermons on "The Astronomy of the Bi- and I have made have come from our ble, or God Among the Stars;" "The following the pointing of some other fin-Ornithology of the Bible, or God Among ger instead of the finger of God. But, Ichthyology of the Bible, or God Among collapses. Suppose he buys goods and finger of God.
the Fishes," "The Geology of the Bible, cannot sell them. Suppose by a new in A NATIO Seas;" "The Zoology of the Bible, or spring or a late autumn or the coming God Among the Beasts;" "The Precious of an epidemic corners a man, and his Stones of the Bible, or God Among the notes come due and he cannot meet Amethysts;" "The Conchology of the them, and his rent must be paid and Bible, or God Among the Shells;" "The there is nothing with which to pay it, Botany of the Bible, or God Among the and the wages of the employees are due Flowers;" "The Chronology of the Bi- and there is nothing with which to meet ble, or God Among the Centuries," and that obligation, and the bank will not I want this coming winter to get you and get myself into the habit of seeing the finger of God everywhere and in the same predicament, and he bears apeverything; but this morning I want | and struggles on until, after awhile, to induce you to look for the inger of crash goes the whole concern.

God in your personal affairs. PROVIDENTIAL GENTURES. To most of us gesticulation is natural. If a stranger accost you on the street and ask you the way to some place, it is I would pay my debts if I could, but as natural as to breathe for you to level your foreinger this way or that. Not one out of a thousand of you would stand with your hands by your side and make no motion with your finger. Whatever you may say with your lips is emphusized and re-enforced and translated thing besides read the Scriptures. He by your finger. Now God in the dear | needs to look for the finger of God that old Book says to us impumerable things is pointing toward better treasures; that by the way of direction. He plainly tells us the may to go. But in every exigency of our life, if we will only look, we will find a providential gesture and a providentill pointing, so that we may could dentity say . "Into be the finger of God." Two or tures times to my life, when perplexed on questions of daty after earnest prayer, I have cost loss as to what I should do. In olden times the Lord's second cost into. The hand of Canana was divided by lot. The cities | gots \$100,000 or after he loses it. If a were sivided among the priests and Levels by het. Matteins was chosen to the application by lot. Now casting lole is about the most solemn thing you can do. It should never be done, except with a solominity like that of the last polymont. It is a direct appeal to the Almighty. If after earnest grayer you do not seem to get the divine direction. I think you might without sin write upon one slip of paper "Yes," and upon another "No." or some other decisive words appropriate to the case, and then, obliferating from your mind the identity of the align of paper, straw the decision and not upon it. In that case I think you have a right to take that indication | American prosperity so flat that it could as the finger of God. But do not do fall no flatter. I am speaking of whole



a that afflict womankins, it is a northingly. It's an involuntary, restained and results correspond to vagotable, non-alcoholo, and per-

Sucte barrolless. In the cure of periodical point, prolapses and other duction mints, limiting down am-ertions, and all "remain remplants" and in ertinon and all "Extends Prescription" is the puly condition find's post-andred. If it desait give antidaction is every case, yes have your money book.

You said pay for the good year get.

Chart vive new more ?

with God.

For much that concerns us we have appeal to the Lord for direction. We are not responsible for most of our surroundings. We are not responsible for the country of our birth, nor for whether we are Americans, or Norwegians, or men. We are not responsible for the age in which we live. We are not responsible for our temperament, be it nervous or phlegmatic, bilious or sanuine. We are not responsible for our features, he they homely or beautiful. We are not responsible for the height or smallness of our stature. We are not responsible for the fact that we are mentally dull or brilliant. For the most of our environments we have no more responsibility than we have for the mollusks at the bottom of the Atlantic we are not responsible for Do not blame us for being in our manner cold as an torberg or nervous as a cat amid a pack of Fourth of July firecrackers. If you are determined to blame somebody blame our great-grandfathers or greatgrandmothers who died before the Revoitionary war, and who may have had habits depressing and ruinous. There are wrong things about us all which make me think that one hundred and fifty years ago there was some terrible crank in our ancestral line. Realize that and it will be a relief semi-infinite. Lat us take ourselves as we are this moment, and then ask "which way?" Get all the direction you can from careful and constant study of the Bible, and then look up and look out and look him no, and I said right away, "That is around and see if you can find the finger

LINCOLN'S WISE DELAY. It is a remarkable thing that sometimes no one can see that finger but yourself. A year before Abraham Lincoin signed the proclamation of emanciwith committees and associations, ministers and laymen, advising the president to make that proclamation. But he waited and waited, amid scoff and anathema, because he did not himself see the finger of God. After awhile, and at just the right time, he saw the divine pointing and signed the proclamation. The distinguished Confederates, Mason and Slidell, were taken off an English vessel by the United States government. "Don't give them up," shouted all the northern states. "Let us have war with England rather than surrender them," was the almost unanimous cry of the north. But William H. Seward saw the finger of God leading in just the opposite direction, and the Confederates were given up and we avoided a war with England, which at that time would have been the thing that has not sometimes been called or God Among the Rocks;" "The Wa- vention others can furnish the same ters of the libble, or God Among the goods at less price. Suppose a cold

discount, and the business friends to

whom he goes for accommodation are in

BETTER TERASURES THAN MONEY. He stands wandering and saying: "I do not see the meaning of all this. I have done the best I could. God knows here I am hedged in and stopped." What should that man do in that case? Go to the Scriptures and read the promise about all things working towher for good and kindred passages? that is well. But he needs to do somes pointing toward eternal release; that is arging him to higher realms. No human finger ever pointed to the east or west or north or south so certainly as the nger of God is pointing that troubled man to higher and better spiritual remores than he has ever enjoyed. There are men of vast wealth who are as rich or beaven as they are for this world, ut they are exceptions. If a man grows in grace, it is generally before he man has plenty of railroad securities and has applied to his banker for more; if the lots he bought have gone up fifty per cent, in value; if he had hard work get the door of his fireproof safe shut scance of a new roll of securities be ut in there just before locking up at night; if he be speculating in a falling market on a rising market and things take for him a right turn, he does not grow in grace very much that week. Do our know what made the great revival of 1857, when more people were concerted to God, probably, than in any your since Christ was born? It was the defaleations and bankruptcy that swent confed mon. Such men are so broken iv calamity that they are bumbled and fir to God for relief. Men who have no spirit and never expect anything are not such affected by financial changes. Ther are as apt to yo into the kingdom under one set of Hecomstances as another. They are doubleats wherever they are. The only way to get rid of them is to lend them a dollar and you will never see them again. I have tried that plan and it works well. But I am speaking of the effect of misfortune on high spirited men. Nothing but trial will turn such men from earth to heaven. It is only through clouds and darkness. and whirlwind of disaster such a man

WERCHER NOT ACCIDENTS. A receit interesting as well as a most meetal study is to watch the pointing of the Enger of God. In the Seventeenth The second way is the best Regulate the continy South Carolina was yielding line, storosh, and lowest with Dr. Florosa rosin and torpostipe and has as her chief Phonona Politica. They decome and removate the system—showing by and naturally.

that the around hear his house in century South Carolina was yielding productions. But Thomas Smith soticed that the around near his house in

can see the finger of God.

finger of God in that inclient? Rev. the best days are yet to come. John Fletcher, of England, many will know, was one of the useful ministers the life of John Fletcher? Was th merely accidental that Richard Rodda, praying, remained unburt, though beavy stones fell before him and behind him, ocean. Oh, I am so glad that there are and on either side of him, and another about five hundred thousand things that | fell on top of these so as to make a roof over him?

A missionary in Jamaica lost his way, and in the night was wandering about, when a firefly flashed and revealed a precipice over which in a moment more he would have been dashed. F. W. Robertson, the great preacher of Brighton, England, had his life work decided by the barking of his dog. A neighbor whose daughter was ill was disturbed by the barking of that dog one night. This brought the neighbor into commumication with Robertson. That acquaintanceship kept him from joining the dragoons and going to India and spending his life in military service, and reserved him for a pulpit the influence of which for Gospelization will resound for all time and all eternity.

Why did not Columbus sink when in early manhood he was affoat six miles from the beach with nothing to sustain him till he could swim . a land but a boat's oar? I wonder if his preservation had anything to do with America? Had the storm that diverted the Mayflower pattern the White House was thronged from the mouth of the Hudson for which it was sailing and sent it ashore at Cape Cod no divine supervisal? Does anarchy rule this world, or God?

St. Felix escaped martyrdom by crawling through a hole in the wall across which the spiders immediately afterward wove a web. His persecutors saw the hole in the wall, but the spider's web put them off the track. A boy was lost years find his way home. Nearly grown he went into a Fulton street prayer meeting and asked for prayers that he might find his parents. His mother was in the room and rose and recognized Let long lost son. Do you say that these things "only happened so?" Tell that to those who do not believe in a God, and have no faith in the Bible. Do not tell it to me. I said to an aged minister of much experience: "All the events of my life seem to have been divinely connected. Do you suppose it is so in all lives?' He answered, "Yes, but most people do not notice the divine leadings." I stand here this morning to say from my own experience that the safest thing in all the world to do is to trust the persecution or a trial or a disappoint-

A NATIONAL APPLICATION.

say it means that the plague will sweep. our land next summer. I do not believe a word of it. There will be no cholera here next summer. Four or five sum ! mers ago there were those who said it would surely be here the following sumdid not come. The sanitary precautions established here will make next summer starts from where it stopped the season before, but always starts in the filth of Asia, and if it starts next summer it will start there again-it will not start from New York quarantine. But it is evident to me that the finger of God is in this cholera scare, and that he is tointing this nation to something higher and better. It has been demonstrated as never before that we are in the hands of God. He allowed the plague to come to our quarantine was right and necessary, but oh, how easily the plague could have leaped the barriers lifted against it! States, and thanks to the health officers,

in this protecting mercy? I rejoice that there are many encourmalignity and abuse than any presidenthe presidential excitements all the way back and see what contumely Washing ton and Jefferson and Madison and Mon- rould not have been more brilliant than ree and Jackson went through. Now when I saw all the fourteen hundred see the almost entire absence of all that. Increts affame with the sunset, roofs of The political orators, I notice, this year are apt to begin by cologizing the hon-esty and good intentions of me opposing candidate, and say that he is better than his party. Instead of vitriol, camonille of morning skies, and the green of rich flowers. That we seem to have escaped meadows, and the foam of towing sons. the degradation of the next a quadrennial billingsgate is an encouraging fact. Perhaps this betterment may have somewhat resulted from the sadness hovering over the home of one of the candidates, a sadness in which the whole nation sympathires. Perhaps we have been so allsorbed in paying honors to Christopher Columbus that we have forgotten to anathematics the prominent men of the present. No man in this country is fully honored until he is dead. Whatever he the reason, this nation has escaped many of the hornors that ordinarily accompany the greetdential context. Her let as not pause too long in hilarity about the preaent and forget the fact that there are not only temporal possibilities for great-

or thun those attained, but higher moral

that except as the last resort and with a Charleston was very much like the places and religious possibilities. The God of devoutness that leaves absolutely all to Madagascar where be indicated rice, our fathers is the God of their children, and some of the Madagascar rice was said his finger points us to a higher nasown there and grew to rapidly that thouse cureer than many have yet susno responsibility, and we need not make | South Carolina was led to make rice her | pected. For our churches, our achools, chief production. Can you not see the our colleges, our institutions of mercy,

ONWARD THE WATCHWORD

But notice that this flager of God alof the Gospel who ever preached Be- most always and in almost everything fore conversion be joined an army and points forward and not beckward. All had bought his ticket on be ship for the way through ine Bible the lamb and South America. The morning he was pigeon on the altar, the pillar of fire to sail some one spilled on him is kettle possed above the wilderness, peace offerof water, and he was so malded he could Bug, sin offering, trespass offering, finnot go. He was very much disappoints gers of Joseph and Isane and Joshua and ed, but the ship he was going to sail on David and Isaiah and Micah and Exekiel, went out and was never heard of again. all together made the one tinger of God Who can doubt that God was arranging pointing to the human, the divine, the gracious, the glorious, the omnipotent, the gentle, the pardoning and suffering a Cornish miner, who was on his knees and atoning Christ. And now the same finger of God is pointing the world upward to the same Redeemer and forward to the time of his universal domination. My hearers, get out of the habit of looking back and looking down, and look up and look forward. It is useful once in awhile to look back, but you had better for the most part of your time stop reminiscence and begin anticipa-We have none of us hardly begun yet. If we love the Lord and trust him-and you may all love him and trust him from this moment on-we no more understand the good things ahead of us than a child at school studying his A B C can understand what that has to do with his reading John Ruskin's 'Seven Lamps of Architecture" or Dante's "Divina Commedia," The satisfactions and joys we have as yet had are like the music a boy makes with his first lesson on the violin compared with what was evoked from his great orchestra by my dear and illustrious and transcendent but now departed friend, Patrick Gilmore, when he lifted his baton and all the strings vibrated, and all the trumpets pealed forth, and all the flutes caroled, and all the drums rolled, and all the hoofs of the cavalry charge which he imitated were in full best. Look ahead! The finger of God points for-

"Oh, but," says some one, "I am getting old, and I have a touch of rheumatism in that foot, and I believe something is the matter with my heart, and I ca. not stand as much as I used to." Well, I congratulate you, for that shows you are getting nearer to the time when you by his drunken father and could not for are going to enter immortal youth and be strong enough to hurl off the battlements of heaven any bandit who by unheard of burglary might break into the Golden City. "But," says some one, "I feel so lonely. The most of my friends are gone, and the bereavements of life have multiplied until this world that was once so bright to me has lost its charm." I congratulate you, for when you go there will be fewer here to hold you back and more there to pull you in. Look ahead! The finger of God is pointing forward. We sit here in church. and by hymn and prayer and sermon and Christian association we try to get into a frame of mind that will be acceptable to God and pleasant to ourselves. But what a stupid thing it all is com-Lord. I never had a misfortune or a pared with what it will be when we have gone beyond psalmbook and sermon and ment, however excruciating at the time. | Bible, and we stand, our last imperfecthat God did not make turn out for my tion gone, in the presence of that charm the Birds;" "The Pomology of the Bible, now, suppose all forms of disaster close | good. My one wish is to follow the of the universe—the blessed Christ—and or God Among the Orchards;" "The in upon a man. Suppose his business divine leading. I want to watch the have him look in our face and say: "I have been watching you and sympathizing with you and helping you all these Nations also would do well to watch | years, and now you are here. Go where r the finger of God. What does the you please and never know a sorrow and holera scare in America mean? Some | never shed a tear. There is your mother now-she is coming to greet you-and there is your father, and there are your children. Sit down under this tree of life, and on the banks of this river talk it all over." I tell you there will be more joy in one minute of that than in mer because it was on the way. But it | fifty years of earthiv exultation. Look shead! Look at the finest house on earth and know that you will have a finer one unusually healthful. Cholera never in heaven. Look up the healthiest person you can find and know you will yet be healthier. Look up the one who has the best eyesight of any one you have ever beard of, and know you will have better rision. Listen to the sweetest prima donna that ever tred the platform, and

> enrapturing song than ever enchanted earthly anditorium. A VISION OF SPLENDOR. My friends, I do not knew how we are very gates, and then halted it. The going to stand it-I mean the full inrush of that splender. Last summer I saw Moscow, in some respects the most splended city under the sun. The em-Thanks to the president of the United | perorafterward asked me if I had seen it, for Moscow is the pride of Russia. and thanks to the Thirteenth regiment. I told him yes, and that I had seen Mosand thanks to all who stood between this cow burn. I will tell you what I meant, evil and our national health, but more After examining nine hundred brass than all and higher than all thanks to cannons which were picked out of the God! Out of that solemnity we ought snow after Napoleon retreated from to pass up to something better than any- Mescow, each canton deep cut with the thing that has ever yet characterized us letter "N," I ascended the tower of some as a nation. We ought to quit our na- two hundred and fifty feet, just before tional sins, our Sabbath breaking, and senset, and on each platform there were our drunkenness, and our impurities, and | tells, large and small, and I climbed up our corruptions of all sorts as a people. | among the balls, and then as I reached The tendency is in self gratulation at our the top all the hells underneath me prosperity to forget the mercy of God | began to ring, and they were joined by that has kept us from being blotted out the bells of fourteen hundred towers for our crimes, and that still multiplies and defnes and turrets. Some of the our temporal prosperities. Forward and | bells sent out a faint tinkle of sound, a upward! See yor not the finger of God | sweet tintinnabulation that seemed to bubble to the air, and others thundered forth boom after boom, boom after aging signs for our nation, and one is boom, until it seemed to shake the earth that this presidential campaign has less and fill the heavens—sounds so weird, so sweet, so awful, so grand, so charmtial campaign since we have been a nating, so tremendous, so soft, so rippling, tion. Turn over to the pictorinis and so reverberating and they seemed to the columns of the political sheets of wreathe and which and rise and sink and baset and roll and mount and die.

know that in heaven you will lift a more

When Napoleon saw Moscow burn it gold and malls of malachite, and architecture of all colors mingling the brown of autumnal forests and the blue of summer heavens, and the conflagration The mingling of so many colors with so many signife was an entrancement almost ton much for human nerves or human syes or muman same. I expect to see nothing to equal it until you and I see bearen. Butthat was surpass it and make the company of what I saw that July evening in Moscow almost tame and insignit. All heaven aglow and all heaven a ring-not in the surset, but it the suggested. Voices of one own kindred toing ling with the descloyies of empires. I myans of eternal morehip responding to the trompets that have wanted the dead. Nations in white. Centuries in coconation. Anthropa ligs the voice of many waters. Limit of marryrs. Circle of apostles, Lircle of propiets, Thrones. of cherubim. Thrones of suraption.

Throne of archangel. Throne of Christ, Throne of God. Thrones! Thrones! Thrones! The finger of God points that way. Stop not until you reach that place. Torough the atoning Christ all I speak of and more may be yours and mone. Do you not now hear the chime of the bells of that metropolis of the universe? Do you makes the shimmering of the towers? Good morning.

Neither of Them Got Licked. Dan Moody was a ruftsman on the susquehanna river, and it was his boast that he could lick any man on the river from the mouth of the Chemung to Havre de Grace. Dan lived at Towards, in Bradford county, and finally grew old and rheumatic. In his old age the boys" used to put a stranger up to question Dan about his many fights, and after the old man got thoroughly interested and was boasting freely of his youthful exploits this question was sprung on

"But, Uncle Dan, didn't anybody ever "No, sir, never got licked in my en-

The next question was: "But, Uncle Dan, you came near getting licked once, didn't you? Seems to me I've heard that you came awful near getting licked just

once. Tell us about that, won't you?" The old man had to be pressed to get the story out of him, but he would tell it occasionally, and here it is: "Once I was haulin a load of boards along the road from a mill up on Sugar creek. It was an awful hot day, and goin past a piece of woods when the shade only came half way across the road I met a feller in a buggy. 'Turn out,' says he. 'Turn out yourself,' says l. 'See ye further first, says he; 'drive out into the sun yerself.' Well, I didn't drive out, and I did tell him what I thought of him, and bimeby we kem to blows jumped down offen the load and he got outen his buggy, and we went at it, and we fit and fit and fit, but neither of us seemed to get the best of it." Here the old man would pause a moment until he was asked:

"But which of you turned out, Uncle Dan?" Then he would reply:

"Oh, I did; we fit so long that the sun went down, so that there was shade clear across the road, and I turned out. I didn't care then, of course, and that's the nearest I ever came to getting licked."-St. Louis Republic

Caving In. Just as a rotten tenement collapses when too great a weight or struin is brought to bem upon ite uppe floors, so does a puny physiqu collapse and cave in when subjected to the strain of disease which must come sooner o later if it is not reinforced and built up. Hos tetter's Stomuch Bitters is of immense service to the debritated, the nervous and the dysthem from caving in. It is not necessary to have the bice s of a Samson to be healthfully vigo ous. Many slender, apparently fragil and undersized people enjoy phenomena health. Vigorous means the ability to digest. sleep and eat wel. This power Hosteiter's stomach Bliters will couler. It will besides, cure mataria, blitons, rheumatic and kidney aliments, mit sate the infirmities of age and overcome nervousness.



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